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**Blavatsky, Theosophy and the Central Sun;
Freemasonry and the Subconscious Mind;
Blavatsky vs. Bailey
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John Fetzer's 1967 speech/essay, "This I Believe," as well as in his subsequent 1971 essay, "American's Agony" which expanded upon "This I Believe," contained two notions that seemed to me to require deeper research on my part. These were:

- the notion of "Central Spiritual Sun," which I had found to be a Theosophical concept.
- the notion of the subconscious mind as a person's 'conduit for contact' with the Divine source, which I had found to be a Masonic concept.

Additionally, the Theosophical influences on John had evidently come from two different sources, which seemed to require some further research as well: from Helena Blavatsky, who founded Theosophy in 1875, and from Alice Bailey, who joined the organization in 1917 but five years later split off to form her own organization, the Lucis Trust.

This memo summarizes my research on these subjects.

The Central Sun

H. P. Blavatsky's epic books, *Isis Unveiled* and *The Secret Doctrine*, expound on the Great Central Sun as follows:

"Far from us be the thought of the slightest irreverence – let alone blasphemy – toward the Divine Power which called into being all things, visible and invisible. Of its majesty and boundless perfection we dare not even think. It is enough for us to know that *It* exists and that *It* is all wise. Enough that in common with our fellow creatures we possess a spark of *Its* essence. The supreme power whom we revere is the boundless and endless one – the grand "CENTRAL SPIRITUAL SUN" by whose attributes and the visible effects of whose inaudible WILL we are surrounded – the God of the ancient and the God of modern seers. His nature can be studied only in the worlds called forth by his mighty FIAT. His revelation is traced with his own finger in imperishable figures of universal harmony upon the face of the Cosmos. It is the only INFALLIBLE gospel we recognize." (*Isis Unveiled*, Vol. 1, p. 29)

"There are two "Fires" and a distinction is made between them in the Occult teachings. The first, or the purely *Formless* and *invisible* Fire concealed in the *Central Spiritual Sun*, is spoken of as "triple" (metaphysically); while the Fire of the manifested Kosmos is Septenary, throughout both the Universe and our Solar System." (*The Secret Doctrine*, Vol. 1, p. 87)

"The Spirit, beyond manifested Nature, is the fiery BREATH in its absolute Unity. In the manifested Universe, it is the Central Spiritual Sun, the electric Fire of all Life. In our System it is the visible Sun, the Spirit of Nature, the terrestrial god." (*The Secret Doctrine*, Vol. 2, p. 114)

"The Eastern Initiates maintain that, as the *supra-divine* Essence of the Unknown Absolute is equally in every domain and plane, the "Central Sun" is simply the centre of Universal life-Electricity; the reservoir within which that divine radiance, already differentiated at the beginning of every *creation*,

is focused. Though still in a *laya*, or neutral condition, it is, nevertheless, the one attracting, as also the ever-emitting, life Centre.” (The Secret Doctrine, Vol. 2, p. 240)

Even the now exoteric Kabalistic teachings speak of a Central Sun, and of three secondary suns in each solar system — our own included. The Central Sun was to them the center of Rest; the center to which all motion was to be ultimately referred. Round this central sun ... ‘the first of three systemic suns ... revolved on a polar plane ... the second, on an equatorial plane’ ... and the third only was our visible sun. These four solar bodies were ‘the organs on whose action what man calls the creation, the evolution of life on the planet, earth, depends.’ The channels through which the influence of these bodies was conveyed to the earth they [the Kabbalists] held to be electrical.¹

Freemasonry’s Views Regarding the Subconscious Mind

The deep inner mind, which we call the subconscious, receives its impressions of the outer world from the conscious thinking part of our brains. Since accurately imagined experiences produce the same sort of impressions as real ones, and since they follow the same channels to the subconscious mind, real experiences and imagined experiences cannot be easily distinguished by the inner mind. In this manner the imagined practice produced the same beneficial results as actual practice.

In these procedures, it is important to have clearly defined goals to guide the formation of impressions transmitted to our subconscious minds. The goals are found in Masonry: the development of moral character, inculcation of the Masonic virtues - charity, relief, brotherhood.²

Blavatsky versus Alice Bailey

Quoted from en.wikipedia.org/wiki/Alice_Bailey#Discipleship_and_service:

Bailey’s writing downplayed the traditional devotional and aspirational aspects of the spiritual life, in favor of serving “the Plan of the Hierarchy” by serving humanity.* According to her, this is primary, and everything hinges upon it.† For Bailey, discipleship means work—service—and the evolution of those sensitivities and powers that enhance that labor. Disciples will never gain such powers or awareness unless and until they will be used solely for unselfish service.

* Lane, David H. (1996). *The Phenomenon of Teilhard: Prophet for a New Age*. Mercer University Press. p. 132. ISBN 0865544980. “One of the three fundamental requirements of the training in the School is “occult meditation” and disciples are taught to “cooperate with the Plan of Hierarchy” elaborated in the writings of Alice Bailey. Serving “the Plan” by serving humanity is central to the esotericism which forms a practical way of life for disciples and prepares them for “service in the Aquarian Age.” (from the *Arcane School* brochure supplied by the Triangle Center, Wellington NZ. The Aquarian Age is the “New Age” issued in under the astrological sign Aquarius.)

† Bailey, Alice A. *The Unfinished Autobiography*. Lucis Trust. 1951. pp 267.

Jon Klimo, in *Channeling: Investigations on Receiving Information from Paranormal Sources*, writes, “As with Blavatsky/Theosophical material, and more recent contemporary channeled material from other sources, we find in the Bailey work the same occult cosmological hierarchy: physical, etheric, astral, mental, causal, and higher inhabited levels of existence...”³

¹ *The Secret Doctrine*, Volume 2 (London: The Theosophical Publishing Co., 1888) p. 240.

² www.themasoniccrowell.com/masonic_talk/stb/stbs/81-07.htm.

³ Los Angeles: Tarcher, 1987, p. 142.